



THE VOICE OF THE UNINHIBITED: THE EVOLUTION OF SOCIAL COGNITION AND DISCOURSE

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ABSTRACT:

A group of people living in a particular community for years is called a tribe, and their identities get varied according to their geographical position and social stratum, which makes them unique from others. Its custom and tradition passes from generation to another generation and they are epitome of heritage. The primary aim of this paper is to analyze the problems of the tribes concerning the texts of J.M. Coetzee's *Foe* and Mahasweta Devi's *Chotti Munda and His Arrow*. This paper centers on the thematic approach of the tribal identity and gives importance to the images, rituals, and customs of the tribal community. By using the theory of social cognition and discourse, the oscillation of the characters with the new societal changes and their imbalances is discussed. Here in this study, writers from different origin are taken for the analysis to show the lives of the inhibited. Crisis from different continents is taken in order to prove that the nature of living is universal.

KEYWORDS:

Social cognition, Discourse, Consciousness, ritual, society, and hegemony

The word 'tribe' derives from the Latin word "tribus", which means an inhabited population of a particular place with cultural and social inheritance. Generally, tribes prefer to isolate themselves from society and stay in a secluded place. They have a unique naming pattern based on their geographical position, customs, traditional values, and soon, which makes them exclusive from the others. Risley defined the tribe as follows: "a collection of families or groups of families bearing a common name which, as a rule does not denote any specific occupation; generally

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claiming common descent from a mythical or historical ancestor." (104) In this particular paper, tribe from different geographical background and cultural practices is taken for analysis.

Mahaswetha Devi, a successful writer, had written about the tribal community only after having an encounter with a tribal girl, where the girl questioned about Mahatma Gandhi and had expressed her trance to get an education for the community. She believed that only education could set them free from oppression. In her work, Mahaswetha Devi focused on the tribal history and the leaders who initiated the concept of freedom in their community. She had rewritten the tribal history by mentioning the chivalric heroes who fought for their liberation, such as Siddhu Kanhu and Tirka Manzi. Apart from projecting the heroic life of the tribal community, Devi had mentioned about the oral tradition of the tribe's, which she wants the others to know about the customs of the inhabitant. She expects the noble society to respect the customs of the local people as well as their importance will lead to the upliftment of the society.

She had written many notable works where she praised the tribal history of the people, which includes *TituMir*, *Bashai Tudu*, and *Chotti Munda and His Arrow*. Through her works, she has dealt with topics such as myths and oral tradition, and recorded every details of their life. Her novels consist of the incidents that happened in the past as well as the details that are missing from the lives of the indigenous people. *Chotti Munda and His Arrow*, Devi mentioned the traces of colonial and postcolonial history in the lives of tribal people. She mentioned the depressed lives of the tribes and their unyielding effort against dominant persecutors, and unethical cunning aggressors. In this work, she has depicted the role of tribes in the freedom movement and portrayed the true nature of the upper caste society and their mentality; she has mentioned about the landowners, investors, innkeepers, and subjugated tribals in a brief note. This text inquires into the

tangles of the socio-economic trade through the stratified authority. Through her work, she appreciated the revolt of the tribal people against the Britishers.

Mahaswetha Devi, had written nearly 100 novels; where she had dealt with the extensive issues of the tribal people, and she had given space for the downtrodden to expose the oppressor through their own words. Her father edited a periodical, *Bortika* (1980) but she changed the name after the death of her father. It served as a platform for the peasants to expose the contracts and bonded labor. In *Bortika*, she had written about the land alienation among tribals in West Bengal, where it recorded the exploitation of the politicians, and moneylenders, and this concept is reflected in *Chotti Munda and His Arrow*. In this particular text, Devi portrayed the dissatisfaction of the government officials in providing financial and political advances to the tribal's even after many years of India's independence.

The novel revolves around the village of Chotti, where the tribal people have dealt with the odds of oppression and have been devastated by injustice and marginalization. The central character of this novel is Chotti Munda, whose life is depicted from childhood to old age. Here the tribe people celebrate the magical arrow of Chottu Munda, which he inherited from his master, Dhani Munda. In the first part of the novel, a detailed description is given of the archery festivals of Mundas and Oraons. The tribes believed that Chottu got a magical arrow and became the savior of the people as well as for people in the nearby village. The novel mainly focuses on the struggle of the tribe in order to save the land from the dominators. The land didn't produce much harvest for them to get profit from, and they got betrayed by the rich people too. They did not get any loans from the bank, so they approached the money lenders and exploited by them badly. The second part of the novel deals with naxalism, bonded labor, and the revolt of the tribes.

In the first part of the novel, Dhani Munda narrates the story of his assistant, Birsa Munda, who was taken to the police station for fighting against the oppressor for the rights of his people. Later, his predecessor, Chotti, followed the path of his ancestors, which led to the deaths of many Mundas, especially his father and brother, who had died in the struggle. At the end of the novel, Chotti gave the 'magical arrow' to his son after piercing the bull's eye. "I had that one answer." (Devi, 2002, P.363) The arrow stands as a symbol of pride and wisdom. Here, handing over the arrow shows the transmission of traditions to the younger generation by the predecessor. In the present scenario, all the Adivasi groups had been brought together for the noble deed and to set them free from bondage.

Dhani Munda had taken part in many revolts, such as the Kherwar revolt, the Santal Hul revolt, and then Birsa's revolt. This revolt gave the Mundas the freedom to establish villages in the forest and to lead a peaceful life within their community. Dhani wants to pass over the legacy to someone within the community, and he was looking for a brave person. At the time, Chotti, who was fourteen years old, had met Dhani and convinced him to teach archery. Dhani feels dejected seeing his people as bonded labor, so he wants them to fight against their oppressors. Now "The Mundas is made into slaves they are not allowed to lift their head and they are made to bow down their heads in front of the oppressor. They live and die under the domination of the moneylenders. Apart from the archery, Dhani taught Chotti to be proud of being born as a Munda.

Many years ago, when there was a drought, the Mundas borrowed money from the landlords, who in turn made them to keep their thumbprints on paper and made them part as a bonded labor, which continued generation after generation. There is no way of escaping from it, and they use it in order to exploit them to get more profit for their own benefit. During the colonial

period, landlords and Zamindars exploited the tribal community badly, pushing them to the extent of borrowing money. On seeing their exploitation, Chotti fought against the oppressors. He wants the government to save them from loans. He took the tribal sufferer as well as the non-tribal wounded to expose the outrage of the landlords and Zamindars to the government officials. They get united because of hunger and starvation, and they are bounded together because of hunger. On seeing the changes in their lives, he fears that cultural era sure will take over their lives. In the post-colonial period, a deep sense of vagueness is seen in their lives. Furthermore, they are skeptical of the changes that will occur in the Munda community. His worries increase whenever he sees an outsider occupying their place or digging on their land. He believes that the Mundari world will shrivel because of digging for wealth and that the land will get damaged and infertile. In this text, the writer has beautifully displayed the emotions of the people as well as described the ethnicity of the tribes. "He remembers how white men and Bihar is jumped at the sight of coal and mica and how instantly they disfigured Adivasi areas." (2) He wonders how they will react on seeing the gold and the beautiful hills and mountains. The exploitation of tribal wealth and resources affected their lives and economies immensely.

Generally, Mundas have more superstitious beliefs, and they connect it with the life incidents; starting from birth to death. In comparison to other tribal communities, the traditions in India are different due to their unique practices. They had a traditional fore name to name a kid in the tribe. The non-tribal intervention in the geological realm has harmed their land, isolating them from the motherland. However, they have their oral traditions to preserve their traditions and values for years. They sing about their beliefs, culture, occupation, weather, typhoons, and so on. They sang for Dhani Munda when he was shot to death by the pon'te. "You took soil in yer hand,

the soil becam...molasses."(24) Mundas preserve all the significant events of their lives in the form of Songs and tales for the upcoming generation to adore their past, and they note the slightest changes in nature and update them for the future generation to live peacefully. The knowledge of the tribe is abundant since they know about the sun, the star, the forest, and the hills. By observing nature, they will calculate the time and the weather. By looking at the star on the northern side, they calculate the time and they locate the forest and hill by looking at it. Even they calculated their ages by measuring the trees. People in the locality counted their age on seeing the sequence of teak trees in the woods and they get matured as the tree grows. They adore nature, and they protect the forest from demolition. Hunting is the professional activity of the Mundas and they do it for life as well as for entertainment. They used different weapons for hunting like bow, arrow, and spear. Hunters after getting attacked in the field of hunting they continue with it and they ease their pain by eating the meat of an animal and by taking alcohol immensely. They tried to lighten their mood from the great ordeal.

The non-tribal intervention in the forest depleted the animals. Dhani Mundas had grieved over the loss of the animals. In the olden days, they had planted different trees and survived with different species such as Hare, bear, deer, hedgehog, partridge, and pigeon, which resulted in no dearth of meat. In *Contract Labour or Bonded Labour*, Mahaswetha Devi states the lifestyle of the tribes. "The Jharkhand demand is set against such a background. When these people resort to violence, they do it out of sheer desperation." (Ghatak 58) Mundas are well-mannered, and they prefer to fight unnecessarily until their peace is disturbed. They celebrate the hunting festival because they respect their tradition as well as their occupation. A Chotti fair is an event where all the tribes from different places gather to adore the tradition. On seeing their unity, colonizers, as

well as the police, considered it a threat, so they imposed constraints on the Adivasi's ability to celebrate the festival. They celebrated many festivals but their favorite one is the hunting game because it was celebrated from the ancient times, which makes it to be the most remarkable one. When they imposed a ban on the festival of hunting, the tribes could not digest this fact and they start to rebel against the order.

Through her writings, Mahaswetha Devi depicted the malicious nature of the landlords, contractors, and Zamindars as they utilized the tribes for their benefit. There is no way to escape from the everlasting bond, as they had imprinted their finger print for food during the flood time. The innocent tribes are trapped in such a situation where there is no way for them to repay the loan as they were paid very less by their landlords. According to the Mundas, the government acts as a mere puppet in the hands of the landlords. They didn't tried to support the tribes instead favored the landlords. Even during the famine time, Daroga did not report it to anyone as Tirathnath wanted to take thumb prints from the tribe on the vouchers. During the colonial period, missionaries tried their best to attract the tribes to convert to their religion. Many of them had converted to other religion with the hope that they could escape the wrath of the Zamindars. But some of them did not want to convert to any other religion to obtain their liberty. However, in the end, the Mundas believed that the missionaries were exploiters like Zamindars.

J.M.Coetzee was one of the most popular white South African writers of the time and had won many notable awards for literature. He had sensibly touched on controversial issues; had depicted different shades of life in a prone manner. The characters in his novels are unique as he had given them different plot and background structure. His writing applies to different dimensions

of studies, and the characters in his novels do not have a rigid temperament as they keep oscillating based on the situation and the thought process of an individual gets varied based on situation.

Foe, which was published in 1986, is a post-colonial novel which is based on the text of Daniel Defoe. The post colonial era does not have any limitations for the writers to follow; hence Coetzee belonged to this era, so he used the female character as the central element in his novel to narrate the plot. Susan Barton, the central female character, represents the empowerment, female struggle, and supremacy of women in postcolonial society. In this novel, Susan Barton is an ambitious woman who wants to be a successful writer, but she knows that she does not have enough talent to become one, so decides to seek the help of an accomplished writer named Foe. Even though Susan is the narrator of the plot, still she depends on the other male characters to help her make the story interesting. Initially, Coetzee used the female character, Susan Barton, to narrate the story to display the willpower of a woman, but later used the other three male characters to support her and her sense of identity is depicted through her male counterpart. Here, Coetzee used this technique of female narration of the plot as an indication of power and authority. Female characters are typically viewed as the other and weak, but in this text, empowering them as the narrator makes the difference. Not only Susan but also the other non-white person, like Friday, is given importance in the text. "Savagery, cannibalism, unconsciousness, silence, and darkness." (Kehinde102) Many incidents in the text lead to believe that he is a cannibal and a savage.

Foe is a story about rewriting the adventurous narrative of Robinson Crusoe from the perspective of a female, where she explores Cruso's island. Oscillation is seen in Susan's character, the narrator of the story; at times and she expresses here motion of the island directly. In the first part of the story, Susan ended up on the shore of Robinson Crusoe's Island, where she met Cruso and Friday, was rescued, fell sick, and Cruso died after they boarded a ship to the city. Cruso influenced Susan's understanding of society in the island. She did not take the ownership of the island but instead had it mentioned as a Cruso's island. Throughout her stay, Cruso had dominated the land as well as them. In the next part of the novel, Susan narrated the story in an epistolary style, where she detailed her stay in England. In the third part of the novel, she mentioned the development of her communication with Foe. In the concluding part of the book, Susan returns to the house after many years, and it is narrated in the author's tone.

Foe is a remarkable text in which cultural, political, social, and racial ideas are interrelated. This text projects that women are incapable enough to narrate their stories in terms of authority, which creates differences in society. Susan opposes the constraints imposed on her as she believed that she is a free woman not bound by law or conviction and got the ability to narrate the story according to her desire and she had done justice to it. Susan plays a major role as a narrator by describing the plight of women in a society. She had given voice to Friday through the predicament of Friday. Susan retells the entire text, which makes it unique and different from Daniel Defoe's. Moreover, she shares her perspective on Cruso and Friday.

The figure of Cruso reminds of Defoe's Robinson Crusoe, but this character is entirely different from the previous one. Here, Cruso is not audacious, whereas the previous one was more adventurous. When Susan encounters Cruso, she finds a few similarities, such as faded

hair, an unkempt mustache, a cone-shaped cap, and the jagged jerkin and everything made out of fur. Coetzee had given importance to Friday and Susan, and their situation is portrayed alongside Cruso. In this text, Susan is a castaway who ends up on Cruso's Island, where she meets Friday, whose tongue was cut off. Here, Coetzee had given the power to Susan as well as to the marginalized Friday.

Cruso, at the age of sixty, stays alone in the forest, and has made a minimal effort to change things in the forest. He started doing agriculture, cultivated a patch of bitter lettuce, and constructed a few furniture pieces and a bed. When Susan reached the island, Cruso narrated different stories about their lives. For instance, he tells her that he is from a rich merchant family, and at other times, he tells her that he is poor. At one point, he tells her that he meets Friday as a child, a simple child, a petite slave child. After some time, he narrates that Friday is an adult cannibal who was rescued by Cruso before he was roasted in the fire. Susan suggested him a few ideas to live in a sophisticated manner, but they were rejected by Cruso. When she suggested making candles and getting the tools, Cruso denied doing it, saying they were more comfortable on the island. As he can sleep at anytime and is not bothered about any particular time to eat and live happily without any barriers. This made him consider that there is no compulsion for any tools for their safety as well as for construction purposes.

For twelve years, Crusoe and Friday had been busy building massive walls. Even Susan wants to cultivate crops, but Cruso denies it, saying that they don't have to cultivate any crops as there is enough for them. He considers it an awful thing to cultivate crops and believes that the descendant has to cultivate crops and expects them to bring seeds to grow crops. Even Friday is entirely different from Defoe's Friday. Coetzee's Friday is silent throughout the text, which paves

the way for his masters, initially Crusoe and later Susan. Crusoe displays a lack of interest in anything; even he is detached from Friday and shows no sign in teaching him. He has taught only firewood, which he brings daily, but he does not know its laboratory functions. Susan represents the oppressor's nature and tries to recollect his memory from the past. She enquires about the memory, he preserves, and she is curious to know what memory he is preserving. She wonders whether he remembers the fatal storm and the prayer for the travel companions. Similarly, she speculates about whether he got scared of the waves when they were surrounding him and wonders whether he felt content after reaching safely on the shore. She is curious to know the different emotions of Friday, whereas Crusoe shows only indifference and his emotion is unpredictable. She tries to tempt him physically, but he shows less interest in her. During his sickness, they had physical intimacy only once. Before they reached the shore, Crusoe dies on the way to the port in Bristol. After he left the earth, Susan takes care of the unfinished job of Crusoe. After the death of Crusoe, Susan wants to move on with her life and did not want to carry on with the things of Crusoe. However, When Captain John Hobart encourages her to sell her books to a bookseller; she denies it, saying that she is not ready to mix lies with reality.

In the following part of the novel, Susan writes a letter to Foe, which returns unopened to her. Most of the time, Susan spends her time conversing with a muted person, Friday. Even Susan tries explaining to Friday about the situation of a writer through much relevance as she compares the writing materials with the things from the island. Just like Friday, Susan is a slave to her writing and she is dedicated to her work, whereas Crusoe and Friday lack it. In the third part of the novel, she worries about the safety of Friday and plans to settle him in South Africa. Susan finds flaws in her narration of the plot of the book, and she feels that in her narration,

many unsolved puzzles need to be solved. However, she neglects the suggestion of Foe to make a few changes in the plot as she wanted to stick with the truth. The nature of Friday is revealed through Crusoe and Susan as he remains silent throughout the text.

Crusoe made Susan believe that Friday is a cannibal, and he is quite manipulative in terms of Friday. He did not make any effort in returning to London. It is not the fear of the pirates or cannibals that made him stay on the island. He did not make an attempt to light bonfires nor is dancing on the hilltop because he did not want any salvation from the island and it is due to the stubbornness of old age. Crusoe did not try to rescue tools from the wrecked ship, but he had a knife with him that made Susan doubt whether he had cut the tongue of Friday. This text narrates the untold story of Friday and the importance of his silence. Through Crusoe, it is revealed that Friday's tongue is cut by the slavers, as they do not want him to narrate any undisclosed content to anyone. He was forced not to reveal the history to anyone. However, Susan suspects that Crusoe is the reason for the silence of Friday. She thinks that Crusoe had removed the tongue so that he could master him, and he had taught him a few words so that he could command him. Friday's duty on the island is to support Crusoe by collecting wood.

Susan had noticed Friday forming white petals on the waves during their first meeting, which led her to believe that it was a superstitious act of the abundance of fish in the water. Since Friday is mute, Foe suggests that Susan teaches him to write so that he can express his thoughts for the understanding of the world. Here, the silence of Friday represents the silence of gender and race. The textual depiction of Friday speaks to the reality and silences of the people in South Africa, especially as it focuses on the history of others. Friday is known for his humility and loyalty toward his master. Friday prefers to sleep on the floor rather than on the softest bed.

Susan wants to give freedom to Friday by selling the books of Foe. She wants to send him to South Africa; later, she discovers that they are planning to return him as a slave. The act of returning him to South Africa indicates her guilt for the action that happened in the past, and she wants to repent for the sin. Susan attempts to teach him words, and it's a quest for freedom. According to Susan, Friday is neither a cannibal nor a salesman; it is just a name. It is a name given to him and it did not carry anything other than Friday. The name as such did not have any meaning but the person is the one who creates the meaning. He can think of anything to him but it does not make any sense.

Susan's lack of connectivity in narrating a story is because Friday is missing his tongue. Susan believes that Friday knows the truth about the island and Cruso, but fate made him to be silent so the truth is buried within him. The true story will not be revealed to anyone till art heals him. So Susan decides to give the voice to Friday to understand his emotions of him. Friday is exceptional at playing the flute and knows to play only six notes. When Cruso was sick, Friday started playing the same notes repeatedly. On hearing it, Susan got irritated and broke the flute. "For I had never lost patience with him before, or indeed paid him much heed."(28) Again, when they were at Foe's house, Susan gave him a record where he played the same notes. Through these incidents, the savage mindset of Friday is revealed.

Cruso had taught him English; very few words were taught to him to continue as a slave. He is taught to follow those words like 'fetch' and 'dig, but Friday did not make an effort in repeating those words. Through Susan's perspective, every detail of Friday is revealed. After the death of Cruso, Susan takes over the responsibility for Friday and considers him as her child. She knows the fact that Friday is made a slave by the oppressor, but in reality got the heart of a child,

so she believes that she has to care for and protect him from all dangers. She did not want to leave him isolated and worried that he will die in solitude if he is left alone. During their stay at Foe's place, Susan tries teaching vocabulary, manners, and gardening to Friday to break the redundancy. She attempts to make him more civilized and more suitable for London's culture, but Friday fails to adapt to the new culture. Out of kindness, she endeavors him in such a situation where she uses words to direct and make him to act according to her will. Again this indicates the mindset of the colonizer. This is the place where the act of colonizer as well as colonized is revealed. Here Friday didn't deny to go with Susan to an unknown place neither Susan took his permission.

Susan wishes to liberate him and provide him with the freedom that he lacked his entire life. Friday wishes to be liberated like everybody in this earth, but his desire is simple and plain. Susan wonders how he will get freedom because he lived his life as a slave from the beginning. That is the simple question, which lingers in her mind forever. She was worried about whether she should educate and leave him in the city. Even though Susan wants to help Friday, reality does not let her do so. Similarly, Foe thinks that if he had not been born a slave, he would have been a writer. Foe thinks that not everyone is born a writer but merely a writer. In the case of Friday, if he becomes a writer he will represent the dark side of the oppressed to the world. Friday acts more as a symbol than a mere character in this text because all other characters are engaging, whereas Friday remains silent. Generally, savages do not have languages, and they are not supposed to talk about history. Colonized people were meant to be silent towards the oppressor.

Throughout the text, Friday is neglected and judged based on his color. In the beginning, Susan thinks of him as a cannibal and gets scared based on the skin tone. On seeing Susan on the shore, Friday reached out his hand and touched her arm, checking her. This act indicates many things; for Susan, he was checking her flesh to eat, but he may also check her pulse. Susan got stunned after seeing Friday, doing normal things, sleeping normally, and doing wonders. "Savages sleep with one eye open." (104) Sensing him to be a cannibal shows that Susan is influenced by the Western World. On seeing a deceased baby in Bristol, Susan imagines that Friday will eat it. Even food was not served to them in the alehouse on seeing his skin tone; moreover, he did not wear shoes at that time. On the way back to London, Friday was made to sleep outside Crusoe's room. The act of forcing him to sleep outside the door shows the social responsibility to which he is held. His loyalty is seen in the act of sleeping on the floor rather than in the room with the master.

Even though he did not speak to anyone, still communicates with people through different medium. During his stay in London, he was dancing in disguise in Foe's dress, and he started to draw after receiving a chalk piece. Many incidents show that he was communicating, but no one is there to reply or to understand him. Susan wants to give him freedom but does not care to listen to his wishes, and she believes that his freedom lies in moving with his people. She did not bother to ask about his wishes in life. In *Orientalism*, Edward Said states that "as long as the Orient stayed silent, the West could dominate its people."(96) The same applies to Friday: if he stays dumb forever then anyone can use their creativity to narrate the stories differently about the island. The colonized people will not attempt to understand the sign of the other, and they can easily dominate the other because they cannot raise their voices against the other. Despite

being colonized, Susan wants to set him free and educate him. "We came out of darkness and silence by building a bridge of words." (60)

Friday is the symbol of how society treats the non-white person, and his lack of tongue and manhood makes him undergo the dominion of the oppressor. Susan takes him from the island to free him from the bondage of Crusoe and she is curious to know his story of the island. It is not the voice of Friday, but the voice of the oppressed. "Though his skin is warm, I must search here and there before I find the pulse in his throat. It is faint as if his heartbeat is in a faraway place." (154) She wants to treat him as a rational man and not as a barbarian, but she fails to understand him. Friday is non-white and is perceived as a savage. Susan wants to learn his story and give him a voice, but fails to understand that he lacks the tongue to express his thoughts. He communicates, but people around him fail to understand. Even though Susan seems non-rational, she still acts superior to Friday in many ways. Through the perspective of Western ideas, history is revealed, so it is not narrated properly. Even Foe feels that as long as he is mute, the story can be changed at any point of time.

By analyzing different writers from the different extremes of the world, it is possible to analyze how the tribes are treated in different parts of the world. Are they expressive? Do they have freedom? The answer is simple, but they are perplexed. They are fighting many odds to exist in a society where there are constraints laid down by the oppressor. In *Foe*, to understand the language of Friday, Socio psychological discourse is applied. Teun A. Van Dijk mentioned that "Social perception, impression management, attitude change and persuasion, attribution, categorization, intergroup relations, stereotypes, social representations." (2) Susan makes several attempts to understand the language of Friday, but ultimately fails to understand it as he did not

open up to reveal his emotion but only through Susan's perception, the character of Friday is understood. Similarly, Chotti Munda tries to analyze the changes which are imposed by the zamindars. In both the texts, situation is unique but the characters and the method of handling the situation is different. Chotti Munda acts as a dictator and fought bravely against the oppressors. Even though he belongs to the oppressed community still he managed to fight against the oppressor. Whereas in the second novel, the oppressed didn't fight back against any odd instead accepted it without much complaints.

According to Arioli, "Social cognition refers to a set of processes, ranging from perception to decision making, underlying the ability to decode others' intentions and behaviors to plan actions fitting with social and moral, besides individual and economic considerations. Its centrality in everyday life reflects the neural complexity of social processing and the ubiquity of social cognitive deficits indifferent pathological conditions."(2) Based on this theory, the tribes tried to understand the oppressor and act accordingly. This research focuses on the lives of the tribes as well as their dilemmas in adapting to the constraints of the oppressors, and they cannot understand the changes in social cognition. Eventually, they violated to show their protest against the changes, and gradually they tried to exist with the changes. Anxiety prevails throughout the text, whenever there is a slight change in the lives of the tribes.

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